Men Who Molest Teenage Boys

by Dr. David Kyle Foster

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We have all been horrified by what we have seen happen in the Roman Catholic Church these past few years. But let's not be naive to the fact that the molestation of children and teenagers by spiritual leaders and by men and women of all kinds is happening in Protestant, secular and pagan communities at equally alarming rates.

In fact, the molestation of teenagers in the public schools is off the charts. The U.S. Department of Education estimates that 10% of students will be sexually abused by a teacher during their years in school, totaling millions of children. Yet the teacher's unions oppose the bill.

Recent deliberations by Catholic leaders has uncovered countless facets to this phenomenon, sending every other denomination scurrying to find an effective policy that will protect the young, protect the innocent who may be falsely accused, create guidelines for the removal of offenders from positions of leadership, and make provision for the healing of those who have been abused as well as for the healing of those offenders who truly repent (who usually have also been victims of child abuse).

Let's think through some of the multiple facets of this problem.

As we look, the first thing we discover is that it is not simply one problem, but many, including pedophilia, ephebophilia and homosexuality.

A Profile of Pedophiles and Ephebophiles

A pedophile is a person with ongoing sexual attraction to pre-teen children.

An ephebophile is a man with ongoing sexual attraction to male teenagers, sometimes referred to as a pederast. (Those who are attracted to 11-14 year olds are called hebephiles).

Having defined them as such, many mistakenly refer to this population of "teen lovers" as pedophiles.

Let's examine the profile of these kinds of people provided by Peter Mosgoflan and George Ohlschlager, from their book, *Sexual Misconduct in Counseling and Ministry*, (quoted from pp. 123-125):

.....They are primarily men whose average age is thirty-five years and who have some relationship with the victim and the victim's family (one-half are relatives or caretakers of some sort).

The primary sexual activity of these abusers is exposure to pornography, genital fondling, and masturbation (intercourse is rarer). Sexual contact tends to happen without overt force but follows the grooming behavior of the pedophile that desensitizes the child to wrongful sex. This often makes the child compliant and appear to be cooperative, giving the pedophile the illusion of child consent and justification for the crime. Pedophilic grooming is a systematic seduction that wins the vulnerable and needy child's trusting openness by loving attention, physical affection, praise, sympathy, money, and material rewards.

Violence and forced sex are less common, even rare with these offenders. The harm to victims is often more subtle, more moral-spiritual and psychopathological than physical. Many pedophiles, as may be easily inferred from the many violators among church leadership, are intelligent and have some moral sensitivity. Their deviant sexual troubles are usually well hidden and maintained

with enough control to continue abusing over many years without exposure.

.....A consistent finding in the research is that pedophiles and ephebophiles were often sexually abused as minors, frequently at the age that corresponds to their primary sexual interest. . . . the deviant behavior is motivated by the unconscious urge to return to the original abuse trauma. The abuser is thought to recreate his or her own abuse experience as a means to resolve deep inner turmoil.

..... The fixated offender, who displays a deep-seated arrest or retardation of psychosexual development, is oriented to abuse children sexually due to an identification with children and a global motivation to live as a child. These offenders target boys more than girls, are extremely immature, have poor social and coping skills, and tend not to be remorseful about abusing children.

Regressed offenders display more mature levels of psychosexual development and tend not to be predisposed to sexual activity with children. They are more oriented to their peers, have better relationship skills, and often have adult sexual relations. The

motivation to offend operates more as a stress-relief function than a fixed orientation - child sexual activity serves as a stress-release or conflict-reduction mechanism. Regressed pedophiles tend to act-out sexually with girls, victims usually known or related to the offender.

Seduction

Again, let's examine the research and clinical experience of Peter Mosgoflan and George Ohlschlager, from their AACC book, *Sexual Misconduct in Counseling and Ministry*, (quoted from pp. 129-132):

..... The dynamics of child sexual abuse are illustrated by . . . interrelated stages of abusive interaction, [including]: grooming, sexual activity, secrets, disclosure, and suppression.

Grooming

Grooming means to prepare another, to desensitize a child to participate in sexual activity with an adult. The grooming behavior begins with the offender treating the child as special.

..... In addition to the special bonding, the offender will start to occasionally add pleasant physical sensations. These may include tickling, brushing hair, back or body rubs, or hugs that last longer than hugs from others. The child begins to associate the pleasant physical sensations with the offender in addition to the gifts, trips, and the feeling of being a special person (above everyone else) in the offender's life.

Sexual Activity

The process of engaging a child in sexual activity starts with the grooming process and gradually expands with the addition of pleasant physical sensations. . . . Nudity is often introduced by providing opportunities for the child to observe the offender nude, after a bath or shower, or while changing clothes. The genitals may be exposed with or without comment. The offender may observe the child while they bathe or be vigilant while they play unattended.

Pornography, whether video, audio, or printed, may be shared in a way that emphasizes the special bond and further promotes the secret aspect of the abuse process. The physical aspect of the abuse progresses from longer and longer hugs to kissing,

fondling, masturbation, and eventually sexual intercourse. The perversely skilled molester will take the time to desensitize and make the child feel comfortable at each progressive stage.

Keeping Secrets

The offender will attempt to isolate the child by bribery, threats, blame, intimidation, and to the extreme - torture and violence. Bribery may include promises to buy treasured items if the child does not talk. Threats may include statements like, "They'll send me to jail if you tell," or "You'll never see me again if anyone finds out." Statements of blame include, "You didn't say no," and "You wanted to do it." The adult may intimidate by saying something like, "I'm an adult and no one believes kids anyway. After all, I am a Sunday School teacher!"

Torture may include injuring the child physically during the sexual act, injuring or hurting the child separate from the sexual act, and imprisoning the child for a short time. It can also include killing or harming a pet or animal while the child observes and/or threatening to harm the child's siblings or parents. These terrorist acts will help ensure that the child keeps the secret.

Disclosure

Sexual abuse is usually not reported. Because of the special relationship with the offender or the fear of reprisals to family members, the victim will often seek to protect the offender. Also, children frequently do not have the verbal or cognitive skills to understand and clearly report what has happened to them. When abuse has occurred over a period of time, children become confused and think the abuse was their fault; they feel partially responsible because they did not disclose at the start.

..... Children usually do not lie regarding sexual abuse issues. It is important to let the child know that you believe the disclosure, not only to build therapeutic trust but to validate the child's struggle.

..... It is important not to put words into the child's mouth who is relating information about the abuse.

..... Affirm that the abuse was NOT the child's fault. Inform the child what may happen next, that a report will be filed and that others may talk to him or her about the abuse. Do not promise what may or may not happen to the abuser.

The Connection Between Homosexuality and Ephebophilia

It is important to note the connection between homosexual neurosis and ephebophilia. The two conditions share several common causal factors, thus making ephebophilia more prevalent among those who struggle with homosexual confusion. The few studies that have been done indicate that the incidence of molestation of minors is much higher among homosexuals than among heterosexuals.

Gay Culture

• In my ten-year sojourn in the gay community, I noticed how common and accepted it was and would estimate that perhaps twenty-five percent of homosexuals also struggle with being sexually attracted to minors, usually teenagers.

• Culturally, evidence of this can be found in abundance at gay clubs and parties, where underage teens are a common fixture and a highly sought-after commodity. In my experience, such parties usually featured young teens and sometimes, boys. When present they were *always* the center of attention.

Someone who wanted to have sex with me would usually try to lure me into another room. Some would even secretly hand me money in order to soften me up for seduction.

Gay bars and clubs were also a source of young boys for adult predators. I was always given free access to them even though I was obviously underage. In fact, I was welcomed inside so that customers would have young boys to seduce and molest, thus increase its profits by drawing in the town's pederasts.

Gyms were also a major location for predators. I would be followed around, especially in the shower area and often touched sexually without my permission.

Hitchhiking was a major place for predators to find teens like me. Being poor and without a car, I hitchhiked extensively and was propositioned (if not outright attacked) by *everyone* who picked me up. I hitched hundreds of times and there were no exceptions.

• Evidence is found in the historic value placed on ancient Greek culture and ideals in modern gay culture, where teenage boys were commonly used as sexual partners.

• Dr. Timothy Dailey (Senior Research Fellow in the Center for Marriage & Family Studies at the Family Research Council in Washington, D.C.) writes in his article, *Homosexuality and Child Sexual Abuse*:

The late 'beat' poet Allen Ginsberg illustrates the seamless connection between homosexuality and pedophilia. Many know Ginsberg as an illustrious 'out' homosexual poet: fewer are aware that he was also a pedophile. . . . [who wrote for both the "NAMBLA Bulletin" and "NAMBLA Journal"]. . . . Mary Eberstadt, writing in the "Weekly Standard", documents how the taboo against sex with children continues to erode -- with the impetus coming from homosexual writers. . . . Eberstadt cites the "Village Voice", which states that "Gay fiction is rich with idyllic accounts of intergenerational relationships, as such affairs are respectfully called these days."

(Mary Eberstadt, "'Pedophilia Chic' Reconsidered" *The Weekly Standard* 6 (January 8, 2001): from, *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

• Themes of adult-child sex are common in gay publications. According to Timothy Dailey:

Recent years have seen the appearance of publications that lend a scholarly veneer to the fascination with pedophilia in the gay community. Such publications attempt to make the case for 'intergenerational intimacy.' The nation's largest gay publisher, Alyson Publications, which distributes "Daddy's Roommate" and other homosexual books that promote homosexuality to children, publishes books advocating man-boy sex, including: "Paedophilia: The Radical Case", which contains detailed information on how to engage in sexual relations with young boys; "The Age Taboo", another defense of pedophilia which claims: "Boy-lovers . . . are not child molesters. The child abusers are . . . parents who force their staid morality onto the young people in their custody."

(from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Timothy Dailey also notes:

A significant percentage of books that have appeared on the "Gay Men's Press" fiction bestseller list contain pedophilia themes, including.....

"Some Boys", described as a "memoir of a lover of boys" that "evokes the author's young friends across four decades;"

"For a Lost Soldier", the story of a sexual relationship between a soldier and an eleven-year-old boy, set during World War II;

"A Good Start, Considering", yet another story about an eleven-year-old boy (!) who suffers sexual abuse but is rescued by a teenager who "offers him love and affection;"

"Terre Haute", billed as "A poetic novel of sexual awakening in the American Midwest, tracing an adolescent's journey from introspection to perilous desire;"

"Shiva and Arun", the story of two Indian adolescents who "discover early on the joys of sex;"

"Teardrops on My Drum", barefoot kids in 1920's Liverpool search for "adventure, love and sex."
(from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Dr. Timothy Daily writes:

"The Journal of Homosexuality" is viewed as the premier 'mainstream' English-language publication of the gay movement. One prominent editor is John DeCecco, a psychologist at San Francisco State University who also serves on the editorial board of the Dutch pedophile journal "Paidika". It is therefore not surprising to see pedophilia promoted on its pages. In 1990 the "Journal of Homosexuality" published a series of essays on pedophilia that were eventually published as "Male Inter-Generational Intimacy: Historical, Socio-Psychological, and Legal Perspectives," edited by pedophile Edward Brongersma. None of the essays offered any substantive criticism of pedophilia: most blatantly promoted man-boy love as the natural right of homosexuals. In 1999 Helmut Graupner, wrote an article on pedophilia in the "Journal of Homosexuality", in which he claims: "Man/boy and woman/girl relations without doubt are same-sex relations and they do constitute an aspect of gay and lesbian life." Graupner argues that, as such, consensual sexual relations between adult homosexuals and youths as young as fourteen qualifies as a "gay rights issue."

(Helmut Graupner, *"Love Versus Abuse: Cross-Generational Sexual Relations of Minors: A Gay Rights Issue?" "Journal of Homosexuality" 37 (1999): 23, 26.* - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Dr. Dailey also cites lesbian columnist Paula Martinac, writing in the homosexual newspaper *Washington Blade*, who states:

[S]ome gay men still maintain that an adult who has same-sex relations with someone under the legal age of consent is on some level doing the kid a favor by helping to bring him or her 'out.' It's not pedophilia, this thinking goes -- pedophilia refers only to little kids. Instead, adult-youth sex is viewed as an important aspect of gay culture, with a history dating back to "Greek love" of ancient times. This romanticized version of adult-youth sexual relations has been a staple of gay literature and has made appearances, too, in gay-themed films. When some gay men venerate adult-youth sex as affirming while simultaneously declaring "We're not pedophiles", they send an inconsistent message to society. . . . The lesbian and gay community will never be successful in fighting the pedophile stereotype until we all stop condoning sex with young people."

Paula Martinac, "Mixed Messages on Pedophilia Need to be Clarified, Unified," Washington Blade (March 15, 2002) - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

• In a tract for "Focus on the Family," Dr. William Maier quotes gay activist Michael Swift who, (writing under a fictitious name in the *Gay Community News*), made the following statement:

We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools, in your dormitories, in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups, in your movie theatre bathrooms, in your army bunkhouses, in your truck stops, in your all-male clubs, in your houses of Congress, wherever men are men together. Your sons will become our minions and do our bidding. They will be recast in our image. They will come to crave and adore us.

(Gay 'Big Brothers'? by William J. Maier, Psy.D. William J. Maier, Psy.D., is a child and family psychologist and serves as Psychologist in Residence at Focus on the Family in Colorado Springs, Colorado)

From my perch during ten years in the gay community, the above threats are not what gay child molesters are going to do; it's what they *are* doing and *have been* doing since time immemorial.

Gay Organizational Support of Child/Teen Abusers

Clear evidence of the connection between homosexual neurosis, pedophilia and ephebophilia can be found in the presence of "NAMBLA", ("North American Man-Boy Love Association"), who for many years marched in the “Gay Pride” parades throughout the world.

It is also not a coincidence that gay organizations are at the forefront in trying to lower the age of consent in our legal system.

- Dr. Timothy Dailey has noted that:

In 1985, "NAMBLA" was admitted as a member of the "New York Council of Lesbian and Gay Organizations" as well as the "International Gay Association" -- now the "International Lesbian and Gay Association" (ILGA). In the mid-1990's ILGA's association with "NAMBLA" and other pedophile groups cost the organization it's status as a Non-Governmental Organization in the United Nations. . . . ILGA's renewed attempt to gain admittance to the UN was rejected again in April 2000 because the organization "did not document that it had purged pedophile groups such as NAMBLA." "The Washington Times" reports that

Ishtiag H. Anrabi, Pakistani delegate to the "UN Economic and Social Council", expressed concern that ILGA was continuing to be secretive about ties with pedophile groups.

(*Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Dr. Daily also writes of David Thorstad as.....

A homosexual activist and historian of the gay rights movement. He is a former president of New York's "Gay Activists Alliance" (GAA), a prototype activist group founded in December 1969. The GAA at its inception opposed age of consent laws, which prohibited adults from having sex with children. Thorstad is also a pedophile and founding member of the "North American Man Boy Love Association" (NAMBLA). Thorstad argues that there is a natural and undeniable connection between homosexuality and pedophilia. . . . He writes: "Boy-lovers were involved in the gay movement from the beginning, and their presence was tolerated. Gay youth groups encouraged adults to attend their dances. . . . There was a mood of tolerance, even joy at discovering the myriad of lifestyles within the gay and lesbian subculture" . . . . Thorstad claims that by 1985 homosexual pedophiles had won acceptance within the gay movement. Thorstad is co-author, with John Lauritsen, of "The Early

Homosexual Rights Movement (1864-1935)" (New York: Times Change Press, 1974).

(David Thorstad, "Man/Boy Love and the American Gay Movement" *Journal of Homosexuality* 20 (1990): 252 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

Adult Gay Sexual Behavior With Minors Studies & Statistics

Let's now look at what the field of psychology has unearthed regarding the sexual attraction to teenage boys that many adult male homosexuals have - a predilection that is notoriously unbridled in many cases.

Ephebophile men are generally frozen in their developmental growth as a result of being abused in childhood. (Note: well over half of all homosexuals are child sexual abuse victims). They are often emotionally frozen in the 10-12 year-old age bracket, when a child is intensely self-focused, sees life in magical terms, has a poor capacity to consider long-term consequences to their actions, and possesses a short time and attention span. They want what they want and they want it now!

Ephebophiles will usually emotionally identify with teenagers of the age they were when they were sexually abused. They see their "pre-abuse" self in their victim and subconsciously try to either extract lost innocence from them, mar the accusing presence of innocence in them in order to assuage their own sense of guilt, or subconsciously attempt a reenactment of their own abuse as a way of working through the confusion and sense of lost justice that they have suffered.

Ephebophiles (as well as pedophiles) often lack a moral compass and sometimes, even a conscience. They have difficulty seeing their victims as real people (for some of the reasons cited above).

Studies have shown that empathy develops in response to love and affection, creating an attachment that produces moral courage. Child abuse victims who do not get love and reassurance from significant authority figures will often grow up detached and afraid of others. In failing to receive proper love and affection, (and in suffering just the opposite), the power to empathize with others will fail to develop in the pre-frontal cortex of their brain. This must be overcome by a reprogramming or renewing of the mind, which creates a

cerebral bypass in the way thoughts and feelings are processed in the brain.

Dr. William Maier (formerly with "Focus on the Family") quotes one article on the subject to say:

While gay activists insist that there is no connection between homosexuality and the sexual abuse of children, the evidence indicates that a substantial number of gay men seek adolescent males or boys as sexual partners. A study in "Archives of Sexual Behavior" found that homosexual men are attracted to young males, including those as young as age 15.

(Zebulon A. Silverthorne & Vernon L. Quinsey, "Sexual Partner Age Preferences of Homosexual and Heterosexual Men and Women," p. 70 - from *Gay 'Big Brothers'?* by William J. Maier, Psy.D.)

• Dr. Maier also cites gay researchers Karla Jay and Allen Young, who reported that "73 percent of the gay men they surveyed had engaged in sex with boys 16 to 19 years of age or younger."

(Karla Jay and Allen Young, *The Gay Report: Lesbians and Gay Men Speak Out about Sexual Experiences and Lifestyles* (New York: Summit Books, 1979), p. 275 - from *Gay 'Big Brothers'?* by William J. Maier, Psy.D.)

• “Dr. Robert Johnson, in "Medical Aspects of Human Sexuality", reports: "The vast majority of cases of male sexual molestation is not reported. As a result, these young men keep both the incidents and their feelings to themselves."
(from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D.)

• “The Journal of Sex Research" found that homosexual pedophiles commit about one-third of the total number of child sex offenses in the United States, even though homosexuals make up no more than 5 percent of the U.S. population.
(“Big Problem” by Lynn Vincent, *World*, 10/26/02)

• In the (1994) Jenney et al study, [published in the journal, *Pediatrics*]:

22% of children [in a study of the hospital charts of pedophile victims] had been molested by someone of the same sex . . . offering significant support for the notion that homosexuals are disproportionately likely to sexually abuse children. . . . If we accept Jenney et al’s estimate that 1% to 2% of the population is homosexual, their own data suggest that a homosexual might be approximately ten times more apt to molest children than a heterosexual would. . . . If around 2% of the population

committed 22% of the molestations, there is little doubt about the disproportionate overlap between homosexuality and pedophilia.

("Gay Rights Trumps Pediatric Science" by Dr. J. Gordon Muir, *Family Research Report*, Jan/Feb 1995)

• Gay activists have become ingenious in their attempts to deflect the attention of the world from the profound brokenness lying deep within this hidden subgroup of the homosexual community. Dr. Timothy Dailey writes:

Central to the attempts to separate homosexuality from pedophilia is the claim that pedophiles cannot, by definition, be considered homosexuals. Relying upon a questionable methodology, the gay advocacy organization "Human Rights Campaign" published a "Fact Sheet on Sexual Orientation and Child Abuse," that states: 'A sexual abuser who molests a child of the same sex is usually not considered homosexual.' The basis for this claim is the view that pedophiles who molest boys cannot be considered homosexual if that individual has at any time been married or sexually involved with women.

(*Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

• Dailey goes on to cite . . .

.....a study of 279 homosexual/bisexual men with AIDS and control patients discussed in the "Journal of the American Medical Association" [which] reported: "More than half of both case and control patients reported a sexual act with a male by age 16 years, approximately 20 percent by age 10 years."

(Harry W. Haverkos, et al., "The Initiation of Male Homosexual Behavior," *The Journal of the American Medical Association* 262 (July 28, 1989): 501 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

• Dailey says:

The best epidemiological evidence indicates that only 2 to 4 percent of men attracted to adults prefer men (ACSF Investigators, 1992; Billy et al., 1993; Fay et al., 1989; Johnson et al., 1992); in contrast, around 25 to 40 percent of men attracted to children prefer boys (Blanchard et al., 1999; Gebhard et al., 1965; Mohr et al., 1964). Thus, the rate of homosexual attraction is 6 to 20 times higher among pedophiles.

(*Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D. - from Ray Blanchard, et al., "Fraternal Birth Order and Sexual Orientation in Pedophiles," *Archives of Sexual Behavior* 29 (2000): 464.)

• Dr. Timothy J. Dailey writes in his article, *Homosexuality and Child Sexual Abuse*, that.....

1. Men are almost always the perpetrator;
2. Up to one-third or more of child sex abuse cases are committed against boys;
3. Less than three percent of the population are homosexuals. Thus, a tiny percentage of the population (homosexual men), commit one-third or more of the cases of child sexual molestation.

• A study on pedophilia in the *Psychiatric Journal of the University of Ottawa* reported: "According to the literature, findings of a two-to-one ratio of heterosexual to homosexual pedophiles have been documented."

(John M. W. Bradford, et al., "The Heterogeneity/Homogeneity of Pedophilia," *Psychiatric Journal of the University of Ottawa* 13 (1988): 225 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey)

• Elsewhere the study notes: "Researchers have variously estimated the incidence of homosexual pedophilia between 19 percent and 33 percent of reported molestations."

(John M. W. Bradford, et al., "The Heterogeneity/Homogeneity of Pedophilia," *Psychiatric Journal of the University of Ottawa* 13 (1988): p. 218 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- *The Journal of Sex Research* reports a study that included "199 offenders against female children and 96 offenders against male children. . . . This would indicate a proportional prevalence of 32 percent of homosexual offenders against children."

(Freund, "Pedophilia and Heterosexuality vs. Homosexuality," p. 197 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Dailey adds:

A study of male child sex offenders in 'Child Abuse and Neglect' found that fourteen percent targeted only males, and a further 28 percent chose males as well as females as victims, thus indicating that 42 percent of male pedophiles engaged in homosexual molestation.

(Michele Elliott, "Child Sexual Abuse Prevention: What Offenders Tell Us," *Child Abuse and Neglect* 19 (1995): 581. from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- *The Archives of Sexual Behavior* reports on one study:

One of the most salient findings of this study is that 46 percent of homosexual men and 22 percent of homosexual women reported having been molested by a person of the same gender. This contrasts to only 7 percent of heterosexual men and 1 percent of heterosexual women reporting having been molested by a person of the same gender.

(Marie, E. Tomeo, et al., "Comparative Data of Childhood and Adolescence Molestation in Heterosexual and Homosexual Persons," *Archives of Sexual Behavior* 30 (2001): 539 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- In his report, Timothy Dailey continues:

Noted child sex abuse expert David Finkelhor found that 'boys victimized by older men were over four times more likely to be currently engaged in homosexual activity than were non-victims. The finding applied to nearly half the boys who had had such an experience. . . . Further, the adolescents themselves often linked their homosexuality to their sexual victimization experiences.'

(Bill Watkins & Arnon Bentovim, "The Sexual Abuse of Male Children and Adolescents: A Review of Current Research," *Journal of Child Psychiatry* 33 (1992); in Byrgen Finkelman, *Sexual Abuse* (New York:

Garland Publishing, 1995), p. 316 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

- Dailey concludes:

"The Journal of Child Psychiatry" noted that 'there is a tendency among boy victims to recapitulate their own victimization, only this time with themselves in the role of perpetrator and someone else the victim.' Watkins mentions several studies confirming that between 19 percent and 61 percent of male sex abusers had previously been sexually abused themselves.

(Bill Watkins & Arnon Bentovim, "The Sexual Abuse of Male Children and Adolescents: A Review of Current Research," *Journal of Child Psychiatry* 33 (1992); in Byrgen Finkelman, *Sexual Abuse* (New York: Garland Publishing, 1995), p. 319 - from *Homosexuality and Child Sexual Abuse* by Timothy J. Dailey, Ph.D)

It is important to remember, that both ephebophilia and homosexuality derive from arrested emotional development. In certain ways these individuals remain identified or emotionally frozen at a particular point of development. Inside, they still feel like and identify with an age group that physically, they have left behind.

In some, this emotional identification with children or teenagers of a particular age becomes sexualized - particularly if the arrested development has been the result of having been sexually abused or exposed to certain kinds of pornography.

Both homosexual neurosis and ephebophilia can (at least in part) be the result of childhood sexual abuse, which in some cases, creates a fixation or obsession with people in the age range of when the abuse occurred.

Therefore, ephebophilia should be seen as a subset of homosexual neurosis, present in some homosexually confused people but not in others.

I believe that the single greatest factor in the wholesale failure of modern psychology to bring healing to pedophiles and ephebophiles is the refusal to acknowledge that homosexual neurosis is in many cases a significant part of the dysfunctional equation. When you refuse to treat the homosexual orientation, you "ipso facto" sabotage the healing of the more serious condition of sexual attraction to minors.

Whether ephebophilia is present in any given homosexual struggler or not, both conditions represent degrees of arrested emotional development. Therefore, significant levels of healing should be sought and obtained before the church lays upon such people the emotionally demanding rigors of ordination.

Forgiveness and Restoration

There is no question that God will forgive a truly repentant pedophile (a person with ongoing sexual attraction to children) or ephebophile (a man with ongoing sexual attraction to male teenagers, sometimes referred to as a pederast). However, because of the high recidivism rate, the skilled capacity of unrepentant offenders to deceive their caregivers and others, and the significant damage that can be done to any additional victims should they reoffend, two pertinent questions linger in the matter of restoring the pedophile and ephebophile to unrestrained communion in the body.

1. Can they be permanently set free from temptation in these areas so as to no longer pose a threat?

2. How extensively should they be reintegrated into the life and ministry of the Church?

The need to be extra careful in these matters is obvious. The need to protect our children and teenagers drives us therefore to examine more closely the nature and extent of the transformation that God offers us in this life.

Clearly, when we go to meet Jesus, we will be transformed supernaturally and completely. But how much of that transformation is available to us now? Total? As I read the testimonies of those saints who have lived lives of highest virtue, the clarion witness is "No, not total. Not even close!" In their pursuit of holiness, they each discovered that man's goal should not be a perfectly holy life; the goal should be a life united with the One who alone is perfectly holy. They found that the only holiness that was possible was that which Christ Himself released through them as a result of union with Him. And they also discovered that their compromised ability to perfectly live in union with Him was the wild card that prevented a perfectly holy life this side of heaven.

The Bible indicates that as we gaze upon the glory of the Lord, we are transformed into His likeness (2 Corinthians 3:18). That implies that at least part of the promised transformation is available to us now and that it is connected to closeness or intimacy with God - time spent in His presence, worshiping Him. Since most of us don't spend much time doing that, this alone would explain the fragmentary results that we get in becoming Christ-like.

Other Scriptures talk about Christ being formed in us (Galatians 4:19), about our final attaining to the whole measure of the fullness of Christ (Ephesians 4:13), and of believers being living stones that are being built into a spiritual house (1 Peter 2:5). Clearly, these describe a process of being formed, of being built and of being transformed, meaning that we will not be perfectly complete in this life.

Certainly, we are not zapped into perfection by God. My body certainly wasn't zapped into perfection when I got saved. Neither was my soul. I still struggle with a powerful inclination to sin.

In this life then, it seems that only our spirit is made pure at the moment of salvation and that our soul moves toward the high calling of purity as a fruit of living in an intimate relationship with God. The "old man" is still allowed to clamor for dominance and we must reckon him dead in Christ to overcome his demands. Thus, our will is the focal point, and that fallen will needs to be transformed by virtue of falling in love with Jesus Christ at deeper and deeper levels. The more we experience the grace and love of Christ in relationship with Him, the more our will, will conform itself to His, and the more often we will say "No" to ungodliness (Titus 2:12).

Instant removal of temptation does not achieve this. The temptation is necessary to force the issue of who we are going to spend time with, serve and love.

The Process of Transformation

In truth, our sin nature isn't overcome by our own efforts to be godly, but rather as we die to self, become united with Christ and allow Christ to express His holiness through us. We no longer live, but Christ lives His holiness through us (Gal 2:20). Were we perfect, we might be able to perfectly achieve this

death to self and yieldedness to God. But our imperfection guarantees that this process will not be complete until Jesus supernaturally transforms us at the Second Coming.

The alcoholic, the former homosexual and others who have suffered brokenness that has been emotionally rooted in them as a result of developmental processes, probably sees this more starkly because they have the siren call of remembered comforts and pleasures enticing them on a daily basis. God does not delete their memory banks when they become born again. He does not mystically remove their memory of past pleasures, but rather offers to become the greater power that puts down the attempts of the now forsaken, sinful nature to dominate and control.

Even then, there are moments when the old nature wins, if not in the flesh, then in the thought life (Matthew 5:27-28). The child of God who truly loves His Savior more than anything else then flees back to Him for forgiveness, cleansing and restoration.

Great Grace to Start With

Many people coming out of deeply rooted bondages such as homosexual confusion, pedophilia and ephebophilia have tremendous experiences of cleansing and forgiveness by God. At this initial stage of their new life with Christ, God often sends a powerful grace that enables them to resist temptation almost effortlessly, and to many it seems as if He has miraculously and permanently removed their vulnerability to those temptations. He does this in the early stages, so that they can be encouraged by the evidence that there is power to keep them from falling (Jude 24).

Many, however, mistake this initial outpouring of power from God as a permanent "zapping" or removal of their previous vulnerability. Seemingly in an instant, they have been rendered impervious to the temptations of cigarettes, alcohol or certain immoral behaviors. If they are new in the faith, it is common for them to misunderstand the purpose for being given that grace. Especially if they have come out of a sinful lifestyle that was grounded in arrested emotional development and have not yet grown out of the preadolescent phase of "magical thinking," they may see this act of God's mercy as a miraculous and permanent removal of their capacity to be tempted by that sin.

It May Get Worse Before It Gets Better

What they haven't yet learned is that eventually, God will begin to wean them off of that grace so that their will can be fully and consciously engaged in a process of being conformed to His by virtue of love for Him rather than by the current, lower motivation of simple appreciation for having been freed from a bondage. In other words, they need to go through the test of being sorely tempted in order to learn to choose to turn to God for deliverance from temptation for the right reason.

Previously God had laid freedom on them as a grace to encourage them in pursuing freedom from sin. *Now they must willingly seek and embrace that same grace from the midst of the storm and from an interior motivation of love for God.*

This is what being crucified with Christ is all about. The Americanized idea that God wants to be a sugar daddy who buys us whatever we want whenever we want it, who jumps at our commands to be healed and materially blessed, and who takes away our temptations without us ever having to seek Him to do so amidst the fires of being tempted by them, is a

huge distortion of the Scriptures and a massive misunderstanding of how Christ is formed in us.

In fact, for those victim-offenders who got used to receiving unearned gifts from ephebophile father-figures, their tendency will be to expect the same from God Almighty. They haven't yet learned that God is not a sugar daddy, but a Father, who does what is right for His children no matter what it takes. That can be a hard lesson to learn because subconsciously, they still expect such treatment from a father figure and become angry with God when He doesn't yield to their unspoken demands.

What makes this all the more complicated is that on rare occasions, there are temptations to sin that are instantly and permanently eradicated at salvation or upon reconversion. Most people have probably heard at least one person testify to being permanently set free from the temptation to smoke cigarettes or take drugs, for instance.

Some even claim that God has completely and permanently set them free from even the temptation to sin in certain ways. Indeed, it appears that some of these people do actually finish their life without ever being tempted by that sin again. These

lasting graces occur, I believe, only in cases where the need that was being met by the sinful behavior has been fully met in their new relationship with Christ, and, where the sinful behavior does not have a complex of broken issues underlying it that have yet to be addressed.

For child molesters who make such a claim, although in very rare cases it may be true, we need to realize that this is a common dodge designed to avoid the necessary inner healing, deliverance and professional counseling that they need. We also need to understand that this population of offenders is highly skilled in deception. Sociopathology is sometimes a factor as well.

Sociopaths are people who are unable to understand the feelings of others, often making impulsive decisions without feeling guilty for the harm that they cause. They need to control others and are often charismatic, using their charm to victimize the most vulnerable among us.

Sometimes, they also use their charm to manipulate naive pastors and other leaders into releasing them back into ministry without requiring them to find healing.

With such an understanding of the mechanics of healing for the sex offender, future victims of abuse must be the first priority. Making extensive ministry and counseling mandatory for offenders should be a basic requirement, as should reporting such behavior to the proper authorities.

Multi-level Healing

You almost never see instant and permanent deliverance from conditions such as homosexuality, pedophilia and ephebophilia. Their roots are too multifaceted and so healing must be worked out as a process of multiple healings, repentings and deliverances. Those who claim instant deliverance from such conditions are almost certainly in that early stage of grace and have yet to discover the lengthy process of transformation that lies ahead of them.

Even with less complicated sins, this may hold true. I have recently found, for example, that my own testimony to having been permanently set free from the temptation to smoke cigarettes decades ago now has to be modified, as this year the temptation to smoke returned on several occasions. What that

says to me is that my earlier vulnerability to that sin was not permanently removed by a miraculous act of God, as I had originally thought, but that it had vanished because every need that had been met through that sin was then being met in Christ. The return of the temptation decades later signaled to me a breech in my relationship with Christ that I needed to address by seeking Him more deeply. I did and the temptation has subsequently disappeared.

The Heart of Healing, Deliverance & Sanctification is the Transformation of the Will

In essence, as far as the duty of man is concerned, the focal point for all healing is the "will." If a person believes Christ can heal him (Matthew 8:13; 9:28-29; 17:20; Mark 9:23); is in a faithful, abiding relationship with Him (John 15:7); obeys whatever directive God gives him (Matthew 17:21; John 9:7); if he wants Jesus to heal him (Matthew 20:32); if he unites his will to God's (John 9:31); then healing can come forth. But if his will is compromised in some way, then the power of God to heal is often kept back. There are exceptions, of course, in cases where God has other purposes for healing someone (such as to effect a person's salvation or where a demonstration of His

glory and power is needed for some purpose known only to God). In general, however, the theological principles listed above are those that seem to govern most healing - and they all center on the “will” of man.

With emotion-based disorders, there is an entire complex of foundational sins, skewed belief systems, and destructive behavioral patterns that must be uncovered, acknowledged, repented of and exchanged for godly desires, beliefs and behaviors before anything approaching permanent healing can take place.

With lifestyle sins such as homosexual behavior, pedophilia, ephebophilia and the like, there is almost always a set of causal elements, (many of which involve willful sin on the part of the person), that must be cleansed - sins such as unforgiveness, unbelief, hatred, idolatry, rebellion, unrighteous anger, envy and pride. For healing to occur in such complex disorders, each of these areas, (many of which lie hidden from the consciousness of the person), must be discovered and turned over to the will of God. This can be a lengthy process depending on .....

- the awareness a person has of their unique complex of issues,

- their willingness to address them according to God's will,

- their knowledge of God's power and provision in overturning such diseased affections,

- the time that they are willing to spend in God's presence receiving His life and power to overcome the power of the enemy.

The Healing is Incomplete Because the Virus Remains: (Satan & Our Sin Nature)

The healing process for an emotion-based disorder includes many episodes of "revelation and deliverance" each of which challenge the reign of that person's will and call them to embrace a higher life of purity and devotion to God's will. As we have seen, some of these moments can be so powerful and life-changing that they are mistaken as a "final deliverance." However, since it is ultimately just another sortie in the

lifelong battle for the will of that person, it is likely that they will continue to have skirmishes at points in life when the enemy senses weakness. In moments of stress, pain, loneliness or rejection, the evil one will trigger the memory centers of the brain that replay the comfort and pleasure that used to be obtained from the forsaken behavior (while conveniently leaving out memories of the disaster that those sins also produced).

Such moments of testing can also expose the frailty that sometimes keeps a person from perfectly yielding his or her will to God's. Unfortunately, a failure to resist temptation in this area of sin spells disaster for the life of a child or teen. That is what calls us to address the healing and restoration process of sexual predators differently. Taking a chance on someone, allowing them to fall a couple of times as they learn to stand is a different matter when the fruit of each fall is a destroyed life.

Forgiveness - Yes! Restoration to positions of trust involving young people - absolutely not! Being in ministry is not a right. It is a calling that can be given and taken away.

Restoring Leaders Who Offend Against Young People

Having now laid a biblical foundation for understanding how God operates in freeing us from the power of sin and temptation, let's move on to questions that emerge when church leaders try to discern the truthfulness of a sex offender's claim to repentance and transformation. Such questions speak to the challenge of whether a fallen leader can ever be returned to leadership and what that decision might say about how grace and forgiveness are to be extended in these kinds of cases.

Once again, our two central questions are . . . . .

1. Can a sex offender be permanently set free from temptation in these areas so as to no longer pose a threat?

2. How extensively should they be reintegrated into the life and ministry of the Church?

We've discovered that the answer to the first question is a qualified "Yes." Yes, God can set a person free to the point that he or she will never reoffend again. However, we also noted that God's *modus operandi* in healing emotion-based

brokenness is one of process - a process that matures the person at multiple levels as they are being set free from their bondage. So the transformation process for any given person is likely to stretch out over their lifetime, depending on the severity of the original problem and the willingness of the person to obey God in whatever it will take to be transformed. In addition, we took note of the fact that only God can read someone's heart and thereby know with certainty that they have been brought to the level of freedom we'd like to see before returning them to situations where they might be tempted to reoffend.

For these reasons, as already noted, an adult who has sexually offended against a child or teenager should never be returned to the pastorate or similar positions of power and authority. Why? Ministerial work provides frequent opportunities to be alone with potential victims. It also carries with it a great deal of spiritual authority and thus, power, which is gasoline to a flame for someone who has succumb to sexual attractions to minors. No matter how strong they become during their healing process, there always remains the possibility that at some point of weakness, anger, defeat or rejection, the old

obsessions may return - particularly if for some reason they become frustrated or angry with God.

The consequences to a child of their return to offending, even one time, are too grave to take that risk. There are thousands of other ways for an ex-offender to find a fulfilling life - even ministry-related ones - that don't generate such potentially dangerous situations. For example, several ex-offender colleagues of mine in the Exodus movement now run ministries to adult homosexuals and sex offenders and do so quite successfully.

Are There Ever Exceptions to Zero Tolerance?

Are there exceptions to this general rule of "zero tolerance" for anyone who has offended against a child or teenager? To my surprise, as I have prayed and thought through the full range of possibilities, I believe the Lord has shown me one or two.

For example, there are some situations of abuse of children by children that do not satisfy the test of internal drivenness. Some kids commit acts of abuse against kids of close age as a mindless reaction to abuse that is happening to them, yet do

not develop a long-term internal drivenness to repeat such acts. Their actions are related to immediate circumstances that do not take root internally and are not repeated beyond one or two occurrences. They are not the result of obsession and fixation. When such a person becomes an adult and confesses such sins, after examining the case carefully, it is not always necessary to impose the same restrictions and sanctions on that person as it would be with someone whose behavior became fixated, was internally driven and continued as a pattern of obsession and control. These two kinds of situations are very different and can result in different treatment options.

Being led by the Holy Spirit is key here since we cannot know with certainty the inner drives of a child offender and must always act with caution in order to protect the innocent and vulnerable among us.

Similar scenarios might occur in foster home settings, in certain cults, or in blended family situations where children are forced to participate in sexual offenses against their will. Such children may actually develop a strong aversion to what is happening and a fierce determination and conviction never to reenact such abuse again. In this person, conviction against

such activities fills the place in the heart where in others an obsession with further sexual abuse takes root.

These exceptional cases are probably more common than we realize. Though not as complicit in their actions, such people often experience intense horror over what they have done and judge themselves severely. They also typically cannot see the difference between their actions and those of a true predator. Thus they almost never reveal their past to others and instead live with a deep fear that they will be labeled as a true pedophile or ephebophile. Whenever such a person confesses to me, I can see a mountain being removed from their shoulders when they are told that they are not broken in the deeper ways of a true pedophile or ephebophile.

When we are dealing with a true pedophile or ephebophile, however, we must not judge their case based on the apparent sincerity of their claim to be healed or on the lack of known repeat offenses. Why? As previously mentioned, sexual offenders are known to have a greater skill at deceiving than even the best professional counselors have in discerning the truth of their claims.

Additionally, most repeat offenses will never be discovered. In fact, statistics show that the average child molester will abuse sixty-five minors before they are caught for the first time and most will never see a day in jail.

Many people envision a pedophile or ephebophile as a person who lacks basic social skills, or one who is an unattractive loner who compensates by stalking those who are too naive or weak to say "No." In truth, the typical offender is just the opposite. They are socially adept, often well dressed, successful, good-looking and highly skilled in the art of appearing to be the last person you would expect. They often project the very qualities that one would least expect them to have, and can masterfully convey the appearance of love, respect and concern for those who are lonely, hurt, rejected and unloved. That is why most of them will never get caught, why they will on average molest hundreds of children in their lifetime, and why most of their victims will never turn them in.

What To Do?
Discerning the Level of Pathology

We must look at the circumstances of the known offense and try to discern whether or not the person then and now demonstrates the kind of arrested emotional development that is present in an offender who is internally driven to offend due to a profound brokenness within their soul.

We need to examine things like . . . . .

• Are they more comfortable around minors, preferring their company to that of adults? (-i.e., Do they seem emotionally self-identified with kids?)

• Do they exhibit an ongoing incapacity to relate in a healthy manner with people their own age (particularly those of the opposite sex)?

• Do they exhibit emotional maturity and age-appropriate social skills?

• Do they have a low capacity for handling frustration, controlling alcohol use and delaying gratification?

• Do they show signs of either depersonalizing or worshiping individuals in the age group to which they have been drawn in the past?

• Have they learned how to be appropriately intimate - with God, their spouse, their close friends?

As we have witnessed in the Roman Catholic Church, despite their ill-advised dependence on the best experts that the field of psychology can produce, there still is no test that will show if someone is a pedophile or ephebophile and there is no test that will show that such a person is healed and no longer a threat to children and teenagers. Every attempt to produce such tests has proven to be a dismal failure.

Many pedophiles or ephebophiles can control themselves so as not to reoffend in the flesh - while still indulging the sin in the mind - not because they are healed or committed to doing whatever it takes to obtain the transformation of their soul, but because their desire to be seen as normal has become the stronger need. Such people are unhealed and should not be in ministry even though they may have ceased offending in the

flesh. There is an ongoing marriage with deception in their heart that will eventually cause them to reoffend.

Divine Revelations of the Person's Heart

Might there be times when God supernaturally reveals the heart of an offender to the person deciding the case for the church, showing them that a person is truly transformed and in a reliably permanent state of repentance and renunciation concerning their previous impulses and related fantasies?

First we must be honest about the fact that we sometimes project our own wishes onto a supposed revelation and imagine it as a communiqué from God when it is not. Particularly if the offender is a person known and loved by us, we will be vulnerable to this self-deception and must be ruthlessly honest and vigilant in this regard - for the sake of potential future victims.

Clearly God can supernaturally open a window into the heart of someone, and by such revelation instruct a church overseer to make an exception to the general rule of "zero tolerance". Realistically, however, one might only imagine this to happen

in the exceptional cases cited earlier, where the offense occurred when the person was a minor, it occurred only once or twice in reaction to being abused, was circumstantial rather than internally driven, and has not been repeated since their childhood.

Additionally, if God is calling for an exception to be made, one should ask God to give multiple confirmations, just as one would for any matter of great importance.

They might include.....

• Independent, supernatural and identical discernment among multiple church leaders;

• An official sex offender evaluation from a specialized treatment center that indicates that they are not at risk for future offenses;

• Dreams, visions, prophecies and other revelations from the Spirit of God to the leaders deciding the case, provided those leaders have a demonstrated track record of great sensitivity and accuracy in discerning God's will through such means.

The Demonic

As for the role of the demonic in this behavior, I suspect that the powerful intransigence of the condition, the deep level of iniquity that is involved, and the legion of extreme developmental factors that are a part of creating such interior compulsions, point to the demonic as a player in these situations. Thus all transformational ministry should include spiritual warfare prayer, inner healing, the breaking of family-line curses and soul ties and other such means of addressing the unseen spiritual realm.

Drawing Conclusions for the Church

• Owing to the unpredictable capacity of even the best professional therapists, pastors, and other church leaders to reliably discern such cases with 100% accuracy, and considering the serious, lifelong consequences to a child or teenager who suffers even one episode, the good of the children and the Church must take precedence. Hence, true pedophiles and ephebophiles must never be allowed to

minister in the presence of children (or teenagers), or to even be around them without an accountability partner present.

• Most should not be allowed to return to the ministry at all due to the already intense focus of the demonic realm on leaders, the well-established intractability of this particular stronghold, the great and unique pressures of the ministry, (including the lack of accountability found in the day-to-day work of the ministry), and the seductive nature of some parishioners and counselees.

• For the rare person who does indeed permanently turn from such sin, this is a frustrating and seemingly legalistic stance to take. Everything in us wants to acknowledge God's power to change anyone and to forgive anything, and to demonstrate that belief by extending the same grace that God offers. However, it is important to recognize the peculiar, hidden nature of this condition and to sacrifice this desire to outwardly demonstrate that hope for the greater good of protecting our children.

• Many serious sins carry temporal consequences beyond the moment of God's grace and forgiveness. This appears to be one

of them. Although we can extend the same grace that God does to those who have repented from the commission of such crimes, we simply cannot return them to pastoral ministry.

Hope for the Ephebophile

Here are just a few things that will need to be addressed as you seek forgiveness, redemption and healing.....

• For the one who truly repents of their sin and gives their life to Jesus Christ for the remission of sins, God will forgive them. However, healing for the brokenness that gave rise to your predilections must be fervently sought - a quest that could last the rest of your life.

• Learning to forgive yourself is important. To refuse to do so is tantamount to not believing God's promise to cleanse and forgive (1 John 1:9). It is unbelief. It is the fruit of self-hatred, which blocks the felt reception of God's love. Such refusal belongs to pride - a belief that one has a higher standard than God - something that the blood of Jesus cannot redeem.

• Pursue God for the baptism of the Holy Spirit, for this is not a battle that can be won without His power being poured out in great measure.

• Seek deliverance from spirits of perversion as well as any family-line curses and soul ties. It is vital that you seek help from those who have been anointed and called into such deliverance ministry.

• Making appropriate amends to your victim(s) to the extent that they allow is vital, although many victims will understandably not want to have anything to do with you.

• Ruthlessly eliminate any and all things that have contributed to the issue. This may include friends, colleagues, computers, media, objects associated with past offenses, etc.

• The pursuit and maintenance of an intimate relationship with God the Father is essential. In that relationship, He will reveal to you the roots of your problems as well as the solution to the hold that they have on you. He will also become the father you never had and a comfort in time of need (Psalm 46:1; Hebrews 4:14-16).

• Establish a daily time of communion with God - listen, pray, praise, read His Word, etc. Then do whatever He tells you, whether you understand it or not.

• Humble yourself by accepting any actions or limitations placed upon you by the legal system or the church - even if they seem unfair or unnecessary.

• Fervently seek God to reveal any unforgiveness that may reside in your heart over the traumas that you have experienced.

• Seek God to reveal any lies that you have believed, renounce them and replace them with the truth found in Scripture.

God will indeed forgive you, deliver you, heal you and transform you. The extent to which He does has everything to do with the extent to which you seek and obey Him.

Additional Resources

This is an expanded teaching on Dr. Foster's booklet: *Ephebophilia: The Sin That Dare Not Call Its Name* - available at: https://www.masteringlife.org/shop/store/books/ephebophilia-the-sin-that-dare-not-call-its-name-by-david-kyle-foster-booklet-detail

Also recommended are:

The Sexual Healing Reference Edition, which covers every major area of sexual sin and brokenness, including sexual predation. It is available at a discount at: https://www.masteringlife.org/shop/store/books/

For more information on child sexual abuse, visit GRACE (Godly Response to Abuse in the Church) at: https://www.netgrace.org

Books Related to "Child Sexual Abuse" include:

Not Quite Healed: 40 Truths for Male Survivors of Childhood Sexual Abuse by Cecil Murphey and Gary Roe

Naming Our Abuse by Andrew Schmutzer and Daniel Gorski

How to Rise Above Abuse by June Hunt

On the Threshold of Hope by Dr. Diane Langberg

When the Man You Love Was Abused by Cecil Murphey

Books Related to Associated Topics include:

Biblical Healing & Deliverance by Chester & Betsy Kylstra

Breaking the Bonds of Evil by Becca Greenwood

Bridal Intercession by Gary Wiens

Deliverance and Inner Healing by John Sandford

Experiencing Father's Embrace by Jack Frost

Finding Freedom in a Sex-Obsessed World by Neil T. Anderson

Freedom Tools by Andy Reese

Healing Through Deliverance by Peter Horrobin

How to Minister Freedom by Doris Wagner

Hush by Nicole Bromley

Into Abba's Arms by Dr. Sandra Wilson

Living in the Freedom of the Spirit by Tom Marshall

Pursuing Sexual Wholeness by Andrew Comiskey

Released From Shame by Dr. Sandra Wilson

The Truth About Sex by Kay Arthur

Spiritual Warfare for Every Christian by Dean Sherman

The Bondage Breaker by Neil T. Anderson

The Pursuit of God by A.W. Tozer

The Sacred Romance by John Eldredge

*Transformed Into His Imag*e by Dr. David Kyle Foster

Winning the Battle Within by Neil T. Anderson

For Issues Related to Homosexuality & Transgender

Watch the documentary film, "Such Were Some of You" where dozens of former homosexuals bear witness to the power of Jesus Christ to effect one degree of change or another in those with same-sex attractions.

Watch the documentary film, "How Do You Like Me Now? When a Child, Parent, Spouse or Sibling Says They're Gay", where sexuality expert Joe Dallas provides vital teaching on homosexuality to friends and relatives of those who struggle with homosexual confusion, as they bear witness to their own struggle.

Watch the documentary film, "TranZformed: Finding Peace with Your God-Given Gender", where numerous experts as well as fifteen former transgender individuals also bear witness to God's power to heal and transform those who suffer from gender dysphoria.

About the Author

Dr. David Kyle Foster is the author of The Sexual Healing Reference Edition, Transformed Into His Image, and Love Hunger. He is the founder/director of Mastering Life Ministries. Listen to his twice-weekly podcast at: https://www.charismapodcastnetwork.com/show/purepassion.

For More Teaching on Sexual Brokenness

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